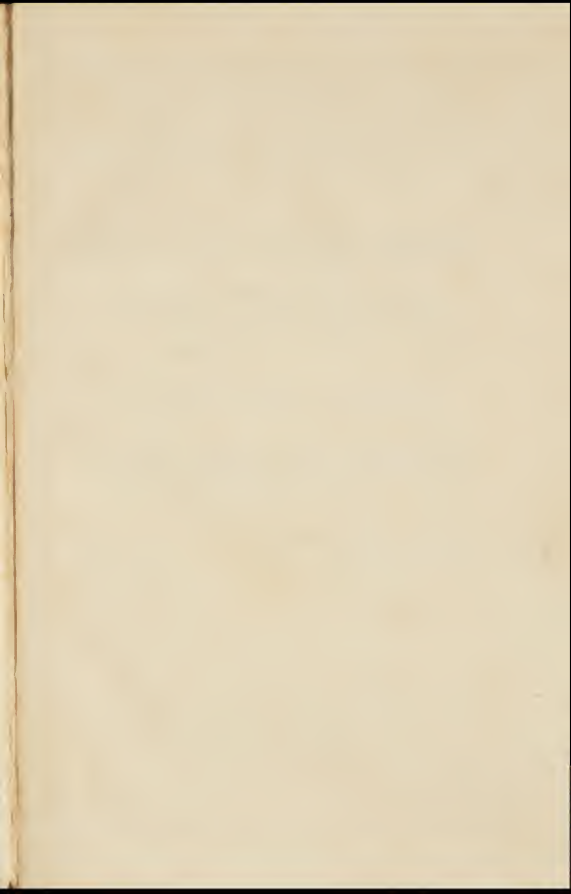


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With 'Appendix to the
General Narrative'





A B R I E F
N A R R A T I V E
O F T H E
INDIAN Charity - School,
In *Lebanon* in *Connecticut*, *New England*.

Founded and Carried on by
That faithful Servant of GOD
The Rev. Mr *Eleazar Wheelock*.



L O N D O N :

Printed by J. and W. OLIVER, in *Bartbolomew-Close*,
near *West-Smithfield*.

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A B R I E F
N A R R A T I V E
O F T H E
I N D I A N Charity-School.


 H A T faithful Servant of G O D,
 T he Rev. Mr ELEAZAR WHEELLOCK
 of *Lebanon* in *America*, being deeply
 impressed with a Sense of the forlorn Condition
 of our savage Fellow-Creatures in those Deserts,
 and of the Obligation the Descendants of the
 ancient *New Englanders* still lie under to keep
 in View the avowed Design of their Forefathers
 original Emigration; and being fully persuad-
 ed of the innumerable Benefits and Blessings,
 both temporal and spiritual, that must necessa-
 rily thereby accrue to his present Majesty's Do-
 minions both at home and abroad; did, about
Ten Years ago, take two *Indian* Boys, and thro'
 the whole Duration of the late War, under the

greatest Discouragements (arising from the Ravages of the *Indians*) he continued to increase his School by receiving a larger Number, both Boys and Girls, from the *nearer Tribes*; together with some promising *English* Youths, who were designed for the same Purpose of evangelizing the Heathen. And being rationally convinced, at the Conclusion of the War, what a favourable Opportunity our late signal and amazing Conquests afforded of prosecuting this glorious Plan, he still added, out of more remote Tribes, many Children to the Number, all which he did cloath, board, and educate, without any settled Fund; and hath been so remarkably blessed in the Improvements they have made, that at this Time (besides *Twenty* or upwards in his School at *Lebanon*, who are reserved for future Service) there are no less than *Twelve English* and *Indian* Missionaries and Schoolmasters now employed in settling Schools, and preaching the Gospel of the ever-blessed GOD, with most promising Encouragement and Success, among some of the remote Heathen Nations; all of which do now depend immediately on the Reverend Mr WHEELLOCK for a Support.

To recount all the particular and very signal Interpositions of divine Providence that have attended this infant Seminary, would be almost endless.

endless. It may suffice only to observe in general, that as it was begun in the same Spirit with which the late Reverend and Eminent Professor *Francke* founded the present famous Orphan-House at *Hall* in *Germany*, so it hath been blessed with many such like remarkable Smiles from Heaven.

And as this Institution is intended purely to promote the common Salvation of the Heathen, without any Regard to any particular *Names*, *Seſts*, or *Parties* whatsoever, so, to their Honour be it spoken, it hath been countenanced and encouraged by Persons of *various Denominations* on both Sides the Water. And as there appears at present *a very uncommon Desire* among many of the Six Nations and others to have their Children taught to *Read, Write, and Speak* well, and themselves instructed in the Gospel of CHRIST, as well as in *Husbandry* and the more *polite Arts of civilized Life*; it hath been judged expedient to send over the Reverend Mr *Whitaker*, Minister of the Gospel at *Norwich* in *New England*, and the Reverend Mr *Samson Occom*, the first Pupil and *Indian Christian* which Mr *WHEELLOCK* educated, and the first *Indian Gospel Preacher* that ever set Foot on this Island, to solicit Benefactions from *well and charitably disposed Persons* of all *Ranks, Parties, and Denominations* whatsoever, toward Building and En-

dowing an *Indian School*, and *Cloathing*, *Maintaining* and *Educating* such *Indians* and *Missionaries*, as are now, or shall hereafter be educated, and employed on this glorious Errand.

In what an important Point of Light this Design is already viewed on the other Side of the Atlantic, will best appear from the many annexed *Attestations*, *Recommendations*, and good *Wishes* of several of His Majesty's Governors, Chief Justices, Counsellors, and Secretaries; Numbers of eminent Merchants; several of the Missionaries of the Church of *England*; with various Gospel Ministers of other Denominations in the more Northern Provinces; and especially of the Honourable Sir WILLIAM JOHNSON, that great *Supporter* of the *British Indian* Interest in general, and great *Patronizer* of this Infant Institution in particular.

What adds to the farther Recommendation of this truly *catholic* and *charitable* Design, is this, *viz.* that it is purely intended for the Instruction of *Indians*, and of such *English Youths only* as are wholly to be devoted to their Service. For it hath been found by some few Instances of *Indians* educated elsewhere, that the *English* Students have been apt to look upon them with an Air of *disdain*, which these Sons of *ranging Liberty* cannot so well brook. Nor is it much otherwise here at Home; for as none but Sam-
ples

ples of uncivilized *Indians* have been sent over, and exhibited to public View on this Side the Water, the *Britons* are naturally led to form a more despicable Idea of them, and consequently to hold them in far more sovereign Contempt. But how capable the Natives of *yonder distant World* are of making *civil, moral, and religious* Improvements, (and those very speedy ones too) is demonstrable, not only from the Instance of the Reverend Mr *Occom*, but also from the Progress which several of the *Indians*, now employed, have actually made in *Greek and Latin*, as well as in *English Oratory*, before they were sent forth to act in a public Character. The Care taken in teaching them to *speak* as well as read, write, and behave well, is mentioned, because

“ as among other free Nations, so among the
“ *Indians*, *Orators* are in the highest Esteem.
“ To be able to speak well in public is the
“ shortest and most infallible Road to Honour
“ and Influence among those *uncontrolled Lords*
“ *of the Desert*. The Project of enabling their
“ own Children to do this, falls in with their
“ Taste; it will be thought by them an *Advancement* of the Family, and they will go
“ into it *passionately*. And if it pleases God to
“ *inspire* them with the genuine Spirit of Christianity, it will soon appear that the best Way

“ to *Civilize*, will be to *Christianize* them. If the
 “ later succeeds, what a Triumph over the
 “ Powers of Darkness! If they can be *civi-*
 “ *lized*, what a Prospect of important Conse-
 “ quences open to View! How many in the
 “ Train that cannot be foreseen! What a
 “ Saving of Blood and Treasure! How great
 “ the Addition of Hundreds of Thousands of
 “ Subjects! What an Increase of our Settle-
 “ ments! How great the Augmentation of
 “ the Staple of these Dominions! What the
 “ Increase of the Demand for *British Manu-*
 “ *facturies* to cloath the new Subjects! How
 “ important this to the *Commerce of Great Bri-*
 “ *tain* and the Colonies! And what a Source
 “ of *Opulence* to the whole Empire!”

FIAT! FIAT!



ATTES-

ATTESTATIONS TO,
And RECOMMENDATIONS OF,
This GREAT DESIGN.

AN Application having been made to Me by the Reverend Mr WHEELOCK of *Lebanon* in *Connecticut*, respecting his Intention of Establishing an *Indian* School, and enlarging the Plan thereof, so as to enable a Number of Missionaries to be employed in the *Indian* Country for the Instruction of the *Indians* in the Christian Religion; to which End Application is intended to be made in *Great Britain*, &c. to all well-disposed Persons. I do therefore offer it as my Opinion, that the same is highly necessary, and may be productive of good Consequences, if properly conducted, by civilizing the *Indians*, and reducing them to Peace and good Order; that Mr WHEELOCK has taken much Pains with some *Mohawk* Youths, who, through his Care and Diligence, have made good Proficiency in their Religious and other Studies; from all which I am of Opinion, that the proposed Plan deserves Encouragement, and I could not do less than to give it this favourable Recommendation.

*Given under my Hand at
Johnson-Hall this 8th
Day of August, 1765.*

WM JOHNSON.

New-Jersey, September 5, 1765.

WE whose Names are hereunto subscribed do certify, That we have had frequent Opportunities of being well informed of an *Indian* Charity-School which was some Years ago instituted in the Colony of *Connecticut*, and which, by the distinguishing Smiles of Heaven, hath remarkably succeeded, under the Care of the Rev. and Worthy Mr ELEAZAR WHEELOCK; whose Zeal and indefatigable Labours in the Instruction of *Indian* Youth, together with the growing Fondness of several Tribes of *Indians* towards the said School (lately shewn by sending their Children from time to time, from their remote Regions, to be educated here in the Principles of our holy Religion) have rendered the same an Object of public Attention, and highly meriting the Benevolence of all who wish the Advancement of Christianity among the benighted Savages of *North America*. We do therefore most heartily recommend the said Institution, as the most probable Method, under the Favour of God, which we can conceive of, for promoting Christian Knowledge among the Heathen Natives of this Country.

The Friends of Religion in *America*, together with some in *Europe*, knowing and heartily approving of the truly excellent and important Design of this School, by their generous Donations have hitherto upheld and supported it. Mr WHEELOCK's well-known Intention being principally the Education of *Indian* Youth, in order to their Qualification as Missionaries, School-masters, and Interpreters among the various Tribes of *Indians*; as also the Education of some *English* Youth to accompany them: and the School being now greatly increased in Number, and a happy Prospect of its speedy Enlargement; the Support of the same, together

ther with the Maintenance of the Missionaries and Schoolmasters already sent out, necessarily occasions such an additional annual Expence, as to render it too considerable and weighty to be wholly supported by its Friends in these *American* Provinces. Therefore as Advocates for this most laudable and Christian Design, We do most heartily and chearfully recommend it to our Christian Friends in *Great Britain* and *Ireland*, as one of the noblest and most worthy Objects of their Christian Beneficence.

The Reverend Messieurs *Charles Jeffry Smith* and *Nathaniel Whitaker*, or one of them, being chosen as proper Persons to go over and solicit the Benefactions of our Christian Brethren for the Purpose above mentioned, We take the Liberty to recommend them to the Civilities of all the benevolent Friends to the Business they are promoting. And we humbly trust that the Blessing of many ready to perish will come upon all such as shall offer unto the LORD in this excellent and divine Charity.

Sterling.

Thomas Gage, Commander in Chief of his Majesty's Forces in *America*.

Francis Bernard, Governor of *Massachusetts*.

Benn. Wentworth, Governor of *New Hampshire*.

William Franklin, Governor of *New Jersey*.

John Penn, Lieutenant Governor of *Pennsylvania*.

Thomas Fitch, Governor of *Connecticut*.

Cadwallader Colden, Lieutenant Governor of *New York*.

William Allen, Chief Justice of *Pennsylvania*.

Fre. Smith, Chief Justice of *New Jersey*.

Theodore Atkinson, President of the Council, and Chief Justice of the Superior Court in *New Hampshire*.

Mark H. Wentworth, of his Majesty's Council in *New Hampshire*.

Daniel Warner, of his Majesty's Council and Judge of the Common Pleas, in *New Hampshire*.

12 *Attestations to, and Recommendations of*

William Smith, of his Majesty's Council, and one of the Justices of the Superior Court in *New York*.

Peter Levius, of his Majesty's Council in *New Hampshire*.

Samuel Woodruff, of his Majesty's Council, *New Jersey*.

Joseph Shippen, Secretary of *Pennsylvania*.

Theodore Atkinson, jun. Secretary of *New Hampshire*.

W. P. Smith, Mayor of *Elizabeth-Town, New Jersey*.

And. Eliot, Collector in *New York*.

Henry Sherbourn, of the House of Representatives in *New Hampshire*.

John Goff, of the House in *New Hampshire*.

William Smith, junior,
John Morin Scott,
William Levingston, } Lawyers in *New York*.

Henry Wisner, }
Eleazer Miller, } of the General Assembly in *New York*.

John Redman, M. D. }
John Morgan, M. D. } in *Philadelphia*.

William Farquhar, M. D. }
Benjamin Y. Prime, M. D. } in *New York*.
James Smith, M. D.

Abraham Gardner, Col. in *E. Hampton*.

Samuel Smith,
Daniel Roberdeau, } Merchants in *Philadelphia*.

P. V. B. Levingston,
James Jauncey,
David Shaw,
Garr. Rapalje,
John Smith,
John Provost,
John Vander Spiegel,
William M^cAdams,
Laurence Read,
Dirk Brinkerhoff,
Garrat Noel, } Merchants in *New York*.

Samuel Sebury,
Tho. B. Chandler, D. D. } Ministers and Missionaries
Jacob Duche, } of the Church of *England*.

By Order of the Presbytery of New York,

James Caldwell, Clerk.

John Ewing, Minister in *Philadelphia*.

Charles Beatty, }
Richard Treat, } Ministers in *Pensylvania*.
John Strain, }

Samuel Finley, D. D. President of the College in
New Jersey.

Lambertus De Ronde, }
Archibald Laidlie, } Ministers of the Protestant
Joan Ritzema, } Dutch Church in *New York*.
John Albert Weygand, }

Thomas Jackson, Preacher of the Gospel in *New York*.

Ebenezer Prime, }
Thomas Lewis, } Ministers on *Long Island*.
Silvanus White, }
James Brown, }
Samuel Buel, }

Naphtali Dogget, S. T. P. in *Yale College, Connecticut*.

Jonathan Parsons, Minister in *Newbury, Massachusetts*.

Samuel Haven, Minister in *Portsmouth, New Hampshire*.

John Rogers, }
Joseph Treat, } Ministers in *New York*.

Those who are disposed to join in promoting
a Design so truly humane and pious, are
desired to leave their DONATIONS with the
following Persons, to be by them placed un-
der Improvement till drawn for by the Re-
verend Mr *Wheelock*.

Messieurs HOARE and Co. Bankers, in *Fleet-street*.

Messieurs CHILD and Co. Bankers, near *Temple-Bar*.

Messieurs DRUMMOND and Co. Bankers, *Charing-cross*.

Messieurs ROFFEY and Co. Bankers, in *Lombard-street*.

Messieurs PEWTRESS and ROBERTS, Bankers, in *Lom-
bard-street*.

Messieurs SMITH and PAYNE, Bankers, in *Lothbury*.

CHARLES HARDY, Esq; N^o 5. *Southampton Row*.

DENNIS DE BERDT, Esq; Merchant, in *Artillery-Court,
Chiswell-street*.

Mr SAMUEL SAVAGE, Merchant, in *Gun-street, Spitalfields*.

Mr ROBERT KEEN, Merchant, in the *Minories*.



*By the Honourable Thomas Fitch, Esq; Governor of
His Majesty's Colony of Connecticut in New Eng-
land, America.*

To all whom it doth or may concern, greeting :

WHereas I am informed the Reverend *Nathaniel Whitaker* of *Norwich* in the said Colony of *Connecticut*, a Minister of the Gospel, purposes a Voyage to *Great Britain* and *Ireland*, in order to solicit Benefactions in favour of an *Indian* Charity School in the said Colony, erected for the Education of *Indian* Youth and others, to prepare them for Missionaries, Schoolmasters, &c. among the distant Tribes of *Indians* in this Land ; and being desirous to promote so charitable and useful an Undertaking, do hereby recommend the said Mr *Whitaker* in the laudable and charitable Design aforesaid, and the Cause he is by those means endeavouring to promote, to the Favour and Notice of all Noblemen, Gentlemen, and other pious, charitable, and well-disposed Christians, with whom he may have any concern.

Given under my Hand and Seal at *Arms* in the Colony aforesaid, the Twenty-ninth Day of *October*, in the Sixth Year of His Majesty's Reign, *Annoque Domini* One Thousand Seven Hundred and Sixty-five.

THO. FITCH.

Chelsea in Norwich, July 10, 1762.

WE, Ministers of the Gospel, and Pastors of Churches hereafter mentioned, having, for a Number of Years past, heard of or seen with Pleasure the Zeal, Courage, and firm Resolution of the Rev. ELEAZAR WHEELOCK of *Lebanon*, to prosecute to Effect a Design of spreading the Gospel among the Natives in the Wilds of our *America*, and especially his Perseverance in it, amidst the many peculiar Discouragements he had to encounter during the late Years of the War here, and upon a Plan which appears to us to have the greatest Probability of Success, viz. by the Mission of their own Sons. And as we are verily persuaded that the Smiles of divine Providence upon his School, and the Success of his Endeavours hitherto, justly may and ought to encourage him and all to believe it to be of God, and that which he will own and succeed for the Glory of his own great Name, in the Enlargement of the Kingdom of our divine Redeemer; as well as for the great Benefit of the Crown of *Great Britain*, and especially of his Majesty's Dominions in *America*; so we apprehend that the present Openings in Providence ought to invite Christians of every Denomination to unite their Endeavours, and lend a helping Hand in carrying on the charitable Design. And we are heartily sorry if Party Spirit and Party Differences shall at all obstruct the Progress of it; or the old Leaven in this Land ferment upon this Occasion, and give the watchful Adversary Opportunity so to turn the Course of Endeavours into another Channel, as to defeat the Design of spreading the Gospel among the Heathen.

To

To prevent which, and encourage Unanimity and Zeal in prosecuting the Design, we look upon it our Duty as Christians, and especially as Ministers of the Gospel, to give our Testimony, That, as we verily believe, a disinterested Regard to the Advancement of the Redeemer's Kingdom, and the Good of His Majesty's Dominions in *America*, were the governing Motives which at first induced the Reverend Mr WHEELOCK to enter upon the great Affair, and to risque his own private Interest as he has done since in carrying it on; so we esteem his Plan to be good, his Measures prudently and well concerted, his Endowments peculiar, his Zeal fervent, and his Endeavours indefatigable for the Accomplishing this Design; and we know *no Man like-minded who will naturally care for their State*. May God prolong his Life, and make him extensively useful in the Kingdom of CHRIST!

We have also some of us, at his Desire, examined his Accounts, and find that besides giving in all his own Labour and Trouble in the Affair, he has charged for the Support, Schooling, &c. of the Youth, at the lowest Rate it could be done for, as the Price has been and still is among us; and we apprehend the generous Donations already made has been, and we are confident will be laid out in the most prudent Manner, and with the best Advice for the Furtherance of the important Design. And we pray God abundantly to reward the Liberality of any upon this Occasion; and we hope the Generosity, especially of Persons of Distinction and Note, will be a happy Lead and Inducement to still greater Liberalities: and that in Consequence thereof the wide-extended Wilderness of *America* will blossom as the Rose, *Habitations of Cruelty become Dwelling-Places of Righteousness, and the Blessing of Thousands ready to perish come upon all those whose Love to CHRIST, and Charity to them,*
has

has been shewn upon this Occasion, which is the hearty Prayer of,

Ebenezer Rossiter, Pastor of the first Church in
Stonington.

Joseph Fish, Pastor of the second Church in
Stonington.

Nathaniel Whitaker, Pastor of the Church at
Cbelfey, in Norwich.

Benjamin Pomroy, Pastor of the first Church in
Hebron.

Elijah Lothrop, Pastor of the Church of *Gilead,*
in *Hebron.*

Nathaniel Eells, Pastor of a Church in *Stonington.*

Mather Byles, Pastor of the first Church in *New-*
London.

Jonathan Barber, Pastor of a Church in *Groton.*

Matt. Graves, Missionary at *New-London.*

Peter Powers, Pastor of the Church at *Newent, in*
Norwich.

Daniel Kirtland, formerly Pastor of the Church at
Newent, in Norwich.

Asher Rossiter, Pastor of the first Church in
Preston.

Jabez Wight, Pastor of the fourth Church in
Norwich.

David Jewett, Pastor of the second Church in *New*
London.

Benjamin Throop, Pastor of a Church in *Norwich.*

Samuel Mosely, Pastor of a Church in *Windham.*

Stephen White, Pastor of a Church in *Windham.*

Richard Salter, Pastor of a Church in *Mansfield.*

Timothy Allen, Pastor of the Church in *Ashford.*

Ephraim Little, Pastor of the first Church in *Colchester*.

Hobart Estabrook, Pastor of a Church in *East-Haddam*.

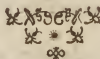
Joseph Fowler, Pastor of a Church in *East-Haddam*.

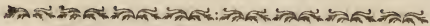
Benjamin Boardman, Pastor of the fourth Church of Christ in *Middletown*.

John Norton, Pastor of the sixth Church of Christ in *Middletown*.

Benjamin Dunning, Pastor of a Church of Christ in *Marlborough*.

N. B. The Names of the SUBSCRIBERS stand in the same Order in which they subscribed, and not according to Seniority ; and it is hoped any Inaccuracies observable in this Draught will be excused, at least not charged upon more than one of the Number, inasmuch as they signed separately, not having the Advantage of a Convention for that Purpose.





RECOMMENDATIONS

Of the Rev. Messrs NATHANIEL WHITAKER,
and SAMSON OCCOM.

THE associated Ministers of the eastern District of *New London County, in Connecticut*, at their Meeting in *Preston, Octob. 8. 1765.* recommend him as follows.

“ The Reverend Mr *Nathaniel Whitaker*, of *Chelsey* in *Norwich*, Pastor of the Church and Congregation there, situate in the midst of us, is well known by us, and accordingly received as a Man of good Understanding and Learning, of Probity and Piety; one of good Ministerial Gifts, and of some very happy Furniture for public Service, whose praise is even in all our Churches. — And as he stands in a good Light in our View and Esteem of him, both as to his natural and ministerial Character, we heartily recommend him to the Reception and Good-will of all, into whose Acquaintance his great Design and Occasions may introduce him; and to ministerial Exercises wheresoever he may be properly invited thereunto. Also do commend him to the auspicious Care and Smiles of Heaven, in the whole Compass of his Travel and Duty; and particularly wishing him the divine Blessing and good Success in the important Design and Business he goes upon.”

Signed by Order of the Association,

Benjamin Lord, Moderator.

20 *Recommendations of the Rev. Mr Whitaker.*

The Church of which he is Pastor write thus :

“ THE Church of Christ at *Cbelfey* in *Norwich*
“ in *Connecticut, New England*, To all the Churches
“ of Christ, and whomsoever it may concern, send
“ greeting :

“ Whereas it has pleased God in his Providence
“ to call our Reverend and Worthy Pastor, Mr *Nathan-
“ iel Whitaker*, from us for a Season, to go to
“ *Europe* to solicit Charities for the *Indian* Charity
“ School under the Care of the Reverend Mr *Elea-
“ zar Wheelock* of *Lebanon*, and to promote Chris-
“ tian Knowledge among the *Indians* on this Conti-
“ nent.

“ We do unanimously recommend him, the said
“ Mr *Whitaker*, and his Services, to all the Churches
“ and People of God, of whatever Denomination,
“ and wheresoever he may come, as a faithful Minis-
“ ter of JESUS CHRIST, *whose praise is in the gospel*
“ *through the Churches* : Earnestly requesting, bro-
“ therly Kindness and Charity may be extended to-
“ wards him, as Occasion may require ; and that the
“ grand and important Cause in which he is engag-
“ ed, may be forwarded and promoted by all the
“ Lovers of the Truth. Wishing Grace, Mercy and
“ Truth may be multiplied to you and the whole
“ *Israel* of God ; and desiring an Interest in your
“ Prayers for us, we subscribe,

“ Yours in the Faith and Fellowship
“ of the Gospel,”

By Order and in Behalf
of the said Church,

Jonatban Huntington.
Isaiab Tiffany.

Norwich, Octob. 21. 1765.

The M E M O R I A L *of the* +
Rev. Mr Eleazar Wheelock.

To the People of GOD in England, Scotland, and Ireland, and all who desire the Advancement of the Kingdom of the great Redeemer, wherever the Bearer, the Reverend Nathaniel Whitaker, shall, by the Providence of GOD, have Opportunity to make known the important Errand on which he comes, I hope, sufficiently recommended to charitable Notice and Respect.

GENTLEMEN, and CHRISTIAN FRIENDS! .

IT is well known, that there are yet remaining vast Numbers of aboriginal Natives in this Land ; whose manner of Living is savage, almost to a Level with the brutal Creation, but fierce and terrible in War. Their Dwellings are eminently Habitations of Cruelty. They have continued from Age to Age in the grossest Paganism and Idolatry ; Strangers to all the Emoluments of Science, but subtil and skilful in all the Arts of Cruelty and Deceit : And on every Consideration their State is, perhaps, the most wretched and piteous of all the human Race. They have, from the first planting of these Colonies, been a Scourge and Terror to their *English* Neighbours ; often ravaging and laying waste their Frontiers ; butchering, torturing, and captivating their Sons ; dashing their Children against the Stones ; skilfully devising, and proudly glorying in, all possible Methods of Torture and Cruelty within their Power.

And the Consideration, that their being civilized, and taught the Knowledge of the only true God and SAVIOUR, and so made good Members of Society, and peaceable and quiet Neighbours, (which cannot

be effected but by introducing the Gospel amongst them) is of such vast Importance to the Crown of *Great Britain*, the Peace and Prosperity of our Land, and especially to their own Good and Happiness in Time and to Eternity — Moved me, about *Ten* Years ago, to erect a CHARITY SCHOOL, in order for the Educating the most promising of their own Sons that might be obtained, with a View to their being employed as Missionaries and Schoolmasters among their respective Tribes; together with a Number of *English* Youth, to be sent forth as Companions and Associates with them in the same Business. And the good Behaviour of the Boys which I have hitherto had in this School, and their Proficiency in Learning has been such, by the Blessing of God upon Instruction and Discipline, that many Gentlemen of Character and Note, both at Home and Abroad, have seen fit to encourage the Design by such Liberalities as have supported it hitherto, without any Fund for that Purpose.

But the necessary Expences for the Support of such a Number as are now employed in the Wilderness, at the Distance of three or four hundred Miles, *viz.* Three Missionaries, Eight Schoolmasters, and Two Interpreters occasionally hired to that Service; and where they can have little or no Assistance towards their Support from the Savages among whom they live; together with the necessary Supplies for the School, which now consists of Twenty two; and others expected soon, who are of Families of Importance in Tribes still more remote; are greater than can be reasonably expected from these *American* Colonies; especially at a Time when Complaints of Debt, and want of Money, are so loud and universal. But considering, that this great Undertaking looks with such a favourable and encouraging Aspect, and that a wider Door than ever is now opened for the
Further-

Furtherance of it, by sending Missionaries and School-masters further among Tribes where none have heretofore been; I am not only necessitated, but encouraged thus to represent the Case, and employ my dear and faithful Brother, the Rev. Mr *Whitaker*, in my Stead, to bespeak the charitable Assistance of the Friends of *Zion* abroad. And I am confident, that Numbers, and all, according to their Ability, who have at Heart that which the Heart of the Great Redeemer is infinitely set upon, *viz.* the Enlargement of his Kingdom, and the Salvation of the perishing Souls of Men, will be ready to consider of, and forward to assist in, this so interesting Affair, if they believe that I am not asking for myself, but am only begging an Alms for CHRIST, and in a Case of no less Necessity than that (if not the very same) which He is pleased to represent and express by his being *an hungered, and thirsty, and naked, and sick, and in Prison*; and that he will, even in this Life, bountifully requite those who contribute Supplies for these *his* Necessities; and reward and honour them at last with a *Come, ye Blessed of my Father, inherit the Kingdom prepared for you.*

And whatever any shall please to contribute for this Purpose, I shall receive as sacred to the Redeemer's Cause, and shall improve it to the aforesaid Uses, according to my best Ability, and by the best Advice. And I hope, that all Friends and Benefactors to this Design, will have occasion for the most easy and comfortable Reflections, that their Charities were bestowed in the best Manner, for the Glory of God, and the Good of Men. For which Purpose I bespeak the Prayers of all who truly desire the Prosperity of *Zion*. And am

Theirs most heartily in our common LORD,

Dated at *Lebanon* in

Connecticut, Nov.

15, 1765.

Eleazar Wheelock.

Recommendations of the Rev. Mr Occom.

THE Rev. Mr *Eleazar Wheelock* of *Lebanon* in *Connecticut*, under whom he was educated, thus :

“ THESE may certify all concerned, That the
 “ Bearer, the Reverend Mr *Samson Occom*, of *Mo-*
 “ *began*, came to live with me soon after he emerged
 “ out of gross Paganism, and was a Member in my
 “ Family, and under my Instruction for several Years,
 “ before he went to keep a School on *Long Island*,
 “ in which he continued for some Years ; and at the
 “ same Time officiated as public Teacher of the *Indian*
 “ Tribe at *Montauk* on *Long Island*, till he received Or-
 “ dination by the Hands of *Suffolk* Presbytery on said
 “ Island : Since which he has been employed in se-
 “ veral Missions to various Tribes of *Indians* to good
 “ Acceptance. All which Time I have kept up my
 “ Acquaintance with him : and, so far as I have
 “ known or heard, he has behaved himself becom-
 “ ing his Christian and Ministerial Character. Ever
 “ since he left my House he has been under great
 “ Disadvantages, and his Abilities have been much
 “ starved for want of suitable Support for himself
 “ and numerous Family ; which has obliged him to
 “ labour with his Hands, and for many Years was
 “ without polite Conversation, while he lived among
 “ *Indians*, and in want of a Library. Notwithstanding
 “ all which, he appears to me to be well accom-
 “ plished, and peculiarly turned to teach and edify
 “ his savage Brethren ; and he hath also preached in
 “ *New York, Boston*, and other polite Towns among
 “ the *English*, to good Acceptance. By the best
 “ Judges he is said to be an excellent Speaker in his
 “ own Language. His Influence is very great among
 “ the *Indians* ; and if it should please God to spare
 “ his Life, there is reason to hope he may be emi-
 “ nently

Recommendations of the Rev. Mr Occom. 25

“ nently useful as a Missionary among them. And
“ as he is designed to accompany the Rev. Mr *Whitaker*
“ to *Europe*, to solicit the Charities of God’s people
“ for the Support of the *Indian Charity School* in my
“ Hands, and of the Missionaries and Schoolmasters
“ now in the Wilderness; I do hereby heartily recom-
“ mend him to the Kindness, Charity, and Respect
“ of all Christian People, wherever the Providence of
“ God shall cast him; and especially do I recom-
“ mend him to the Protection, Care and Kindness
“ of the Father of Mercies, in whatever Circumstan-
“ ces he may be.

Dated Nov. 17. 1765.

Certified by *Eleazar Wheelock*, Founder and Pre-
sident of the *Indian Charity School* in *Lebanon*, in
the Colony of *Connecticut* in *New England*.

“ THE above Account, certified by the Rev.
“ Mr *Wheelock*, is commonly known to be true by
“ People in these Parts.”

Dated Nov. 27. 1765.

Certified by *Nathaniel Eells*, Pastor of the first Church
in *Stonington*, *New England*.

The Reverend *Matthew Graves*, Missionary in *New*
London in *Connecticut*, *New England*, from the So-
ciety for propagating the Gospel in Foreign Parts,
writes thus concerning him.

“ THE Rev. Mr *Samson Occom*, of the Tribe
“ of *Mobegan Indians*, in the Colony of *Connecticut*,
“ adjoining to the Town of *New London*, in *North*
“ *America*, has been personally known to me above
“ ten years; during which Time he has shewed
“ himself a Pattern of Good Works, of blameless
“ Conversation; a Lover of good Men; sober, just,
“ holy, temperate; gentle to all; commending himself
“ to every Man’s Conscience in the Sight of God: so be-
“ having himself as a Steward of the Mysteries of
“ God;

26 *Recommendations of the Rev. Mr Occom.*

“ God ; and preaching unto others, that he may not be
“ a Cast-away. He is of a most catholic Spirit ;
“ prudent and exemplary in his Behaviour. The
“ Dissenting Ministers, to my Knowledge, allow him
“ in his Clerical Capacity to be a Person justly de-
“ serving their greatest Esteem. And I faithfully
“ believe there are few of greater Credit to their
“ Function. And for the Confirmation hereof, I
“ refer to the Rev. Mr *Whitaker*, whom he accom-
“ panies, as a Sample to what Proficiency the *In-*
“ *dians* may be brought.”

New London, 18th Nov. 1765.

The Presbytery of *Suffolk*, on *Long Island*, write thus concerning him :

Octob. 31. 1765.

“ THIS Presbytery recommend the Reverend
“ Mr *Occom*, as one they ordained with a special
“ View to the *Indians* : and certify, That he is of
“ good moral Life, and of good Standing in this
“ Presbytery.”

By Order of *Suffolk* Presbytery on *Long Island*,

Nebemiah Barker, Clerk.

His Excellency Sir *Jeffery Amherst* hath manifested his Opinion of and Esteem for the Rev. Mr *Occom*, and the noble Design he hath been prosecuting, by granting him a Pass under his Seal, in the Year 1761, and another in 1762, in which he orders his Officers at the several Posts to afford him all needed Assistance : and the commanding Officer at *Onoida* to allow him one Ration of Provision per Day out of the King's Stores ; and afford him all needful Protection in the Discharge of his Duty, while he continued on his Mission among the *Onoidas* ; who are one of the Six Nations ; where he met with a kind

Recep-

Reception by the *Indians*: So that the Night before he left them he had occasion to write as follows.

Onoida, Sept. 8. 1761.

“ THIS Evening the Sachem and principal Men
“ of three Castles came together at the Council-house,
“ and a great Number of *Indians* besides, and I was
“ called to be with them; and after about an Hour’s
“ Consultation, the chief Speaker rose up with a *re-*
“ *ligious Belt of Wampum* in his Hand, and delivered
“ a Speech. When he had done, he gave the Belt
“ to my Interpreter, and he interpreted the Speech
“ to me, which is as follows:

“ FATHER, We are very glad you have come
“ among us with the *good Word of God*, or *God’s*
“ *News*: And we think we are thankful to *God*,
“ and give you Thanks, and the good Men who
“ assisted you up here.

“ We will, by the Help of *God*, endeavour to
“ keep the Fire which you brought and kindled
“ among us; and will take our *old Customs, Ways*
“ and *Sins*, and put them behind our Backs, and
“ never look on them again; but will look straight
“ forward, and run after the Christian Religion.

“ Whenever we shall attempt to erect Schools
“ among us, we beg the Assistance of good People
“ your Way.

“ We intreat the great Men to protect us on our
“ Lands, that we may not be encroached on by any
“ People.

“ We request that the great Men would forbid
“ Traders bringing any more Rum amongst us; for
“ we find it not good; it destroys our Bodies and
“ Souls.

“ This Belt shall bind us together firm in Friend-
“ ship for ever.”

N. B.

N.B. A Speech from the Sachem, or King of a Nation of *Indians*, accompanied with a Belt, is by them looked upon in the same Light as a solemn Treaty between Princes in *Europe*; as may appear from the following Letter wrote to the Reverend Mr *Occom*.

Johnson Hall, Nov. 3, 1763.

S I R,

“ THE *Onoidas* lately desired I would write to
 “ you, and desire to know what is become of
 “ the Belt of Wampum which they delivered you,
 “ when up amongst them on some Occasion; they
 “ are desirous of having it returned*.

“ I have hitherto been able, with great Pains and
 “ Management, to keep the five lower Nations quiet
 “ and friendly, which alone has been the Means of
 “ keeping this Part of the Country safe, and the
 “ Communication to the Lakes by the way of *Of-
 “ wego* open and uninterrupted. But how long I
 “ shall be able to continue them in their present friendly
 “ Disposition is uncertain. As the Enemy *Indians* are
 “ numerous and successful, I greatly fear, unless
 “ something is done soon by the General, that they
 “ will force our Friends into their Schemes, which
 “ would inevitably be attended with fatal Consequen-
 “ ces, let some People think as little as they please of
 “ them.

“ Every *Indian* in the new *Onoida* Castle, named
 “ *Kanawarohare*, where *Gawebe* lives, are our Friends,
 “ and determined to live and die with the *English*;
 “ the *Ogbuagoes*, *Mobawks*, *Scobarees*, and *Canada*
 “ *Indians* the same; owing in a great Measure to the
 “ little Knowledge they have acquired of our Reli-
 “ gion,

* They desire this because they look on themselves neglected,
 in not having an Answer from the *English*.

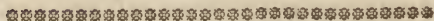
“ gion, which I heartily wish was more known to
“ them and the rest.

“ I am much hurried, so have only time to assure
“ you that I am,

S I R,

*Your sincere Wellwisher,
and Humble Servant,*

WM JOHNSON.



*An ACCOUNT of the Missionaries and Schoolmasters
employed among the remote Nations of Indians.*

MR Samuel Kirtland, Son of a Minister in *Norwich* in *Connecticut*, *New England*, was initiated in this School, and finished his Education at *Nassau Hall* in *New Jersey* College. While he was in the School he learned the *Mohawk* Language; but as he had a Desire of being useful more remote, he set off for the Country of the *Senecas*, in order to learn their Language, *November 20, 1764*, and was obliged to tarry at *Sir William Johnson's* for a Convoy till *January 17* following, and then set out with two *Seneca* Indians for his Convoy. The Snow was then four Feet deep, and very dry. He travelled on Snow-Shoes, with his Pack of Provisions on his Back, upwards of two hundred Miles into the Wilderness, where was no Path or Houses to lodge in; and in seventeen Days he reached that savage Tribe, which but a few Months before had been imbruing their Hands in our Blood; and there he hath been ever since, except two or three Journies on Foot two hundred Miles, to procure a little Bread to save Life: and he purposes not to return till next Fall; when, from the Success he has among them,

them, he hopes to prevail so far as to bring down with him some of their Children for the School, and two or three of their *Sachems*, or Head Men, to see it; and thereby convince them of the Sincerity of the Design for the Good of the poor *Indians*, and by this means remove their *rooted Prejudices*.

Isaac Dakayenensere, Gwedelbes Agwerondongwas. These two are pious *Indians*, converted under the Reverend Mr *Hawley*: They can read *Mohawk*, and teach their more ignorant Brethren the Things of God, according to their Ability; having no other Book but the *Psalms*, and a few other Passages of Scripture, and some Prayers in their own Language. *Peter* is the chief Teacher, though youngest of the two. This is he whom the *Indians* at *Onoboque* sent last *March* to ask for a Minister; and who came Three hundred Miles through a deep Snow, and reached Mr *Wheelock's* that very Day, and at the very Hour that several Ministers met to examine two young Men for the Ministry; one of which was designed for them. And so remarkable was the Providence of God, that an Interpreter came in at the same Instant, who had lived with these *Indians* for ten Years, by whose Assistance we were able to understand them, and they us. Thus all these three Parties met together in less than half an Hour, from Places Three hundred Miles distant, and without any previous Appointment, or the least Knowledge of each other's Design.

This *Isaac* is he who wrote the last Letter in this Collection.

The young Men who were examined, and approved as qualified for Missionaries among the *Indians*, were

Mr *Titus Smith*, and

Mr *Theophilus Chamberlain*.

These

These young Men were educated in *Yale College* in *Connecticut*; and in the Judgment of Charity are truly pious. They continued some Months with the Rev. Mr *Wheelock*, to prepare for their Mission. — Mr *Chamberlain* last War was taken Captive by the *Indians*, and contracted such a Love to, and Pity for them in their miserable State, as excited him to spend his little all, and ran in debt, in order to fit himself to preach the Gospel among them.

There are Eight Schoolmasters, all *Indians*, viz. *David Fowler*, a *Montauk Indian*. He is serious, active, a good Scholar, and well acquainted with Farming. He is like to bring the *Onoidas* to cultivate their Lands. He teaches a large School among them.

Joseph Wolley, and *Hezekiah Calvin*, are both *Delawars*. *Joseph* appears eminently pious, and teaches a School at *Onoboque*, which is increasing. He appears earnestly desirous to bring his poor savage Brethren to the Knowledge of CHRIST. *Hezekiah* is a sober, well-behaved Youth, and teaches a School among the *Mohawks*. They are all good Scholars in *English*, *Latin* and *Greek*, and write a very good Hand.

Abraham primus, *Abraham secundus*, *Peter*, *Moses*, and *Johannes*. These five are all *Mohawks*, and were well accomplished for Schoolmasters: But because they were rather too young to have the full Management of Schools, they were appointed to be under the more special Direction of the Missionaries, who by the earnest Desire of the poor Heathen, soon found it necessary to place them all in Schools. In this Station they have behaved well. These Youths had under them One hundred twenty seven *Indian Children*

dren last *September*, who have made such surprising Proficiency that they will need Bibles immediately.

Joseph Brant, a *Mohawk Indian*, and of a Family of Distinction in that Nation, was also educated by Mr *Wheelock*, and was so well accomplished, that the Rev. *Charles Jeffry Smith* (a young Gentleman, who, out of Love to CHRIST and the Souls of Men, devotes his Life, and such a Fortune as is sufficient to support himself and an Interpreter, wholly to this glorious Service;) took him for his Interpreter, when he went on his Mission to the *Mohawks*, near three Years ago. But the War breaking out at that Time between the back *Indians* and the *English*, Mr *Smith* was obliged to return; but *Joseph* tarried, and went out with a Company against the *Indians*, and was useful in the War; in which he behaved so much like the Christian and the Soldier, that he gained great Esteem. He now lives in a decent manner, and endeavours to teach his poor Brethren the Things of God, in which his own Heart seems much engaged. His House is an Asylum for the Missionaries in that Wilderness.

Jacob Fowler, a *Montauk Indian*, who is well accomplished for a Schoolmaster, and was to have been sent out last Spring; but was detained with a View of accompanying one *M^cClure*, an *English* Youth educated in the same School, to some remote Nation this Year, if Providence shall open the Way, in order to learn their Language, contract an Acquaintance, and bring down two or three of the Children with them to the School, and so fit them for a Mission among them.

— *Avery*, an *English* Youth in the School, is to go with another *Indian* to another Nation, for the same Ends.

Thus

Thus Interpreters will be needless, great Expence thereby saved, the Prejudices of the *Indians* removed, and they prevailed on, not only to hear and receive the Gospel, but to cultivate the civil Arts among them; which they will see exemplified in those who go among them. And we cannot but hope these Youth will fill their Places with as much Faithfulness as those already sent out, who, it must be owned, have done well on their Mission.

With what a disinterested Spirit they are endowed, what Hardships they have undergone, and what a wide Prospect of future Usefulness is now opening, will appear from the following Extracts from Letters sent within these two Years last past to the Rev. Mr *Eleazar Wheelock*.



EXTRACTS of LETTERS.

Mr *Kirtland* writes thus.

Johnson Hall, Dec. 27. 1764.

THE *Senecas*, among whom I am going, are Heathen indeed; and some rather worse, being proselyted by the *French* Jesuits. There is a small Town which is very firm in the *English* Interest, where I am to reside: But the largest, which contains Three hundred Wigwams, or Huts, is a good deal wavering. Sir *William Johnson* thinks very favourable of my going. It may be the means of securing them, before the *French* renew and strengthen their Interests among them. The *Indians* think a Minister has nothing to do or say, but such Things as relate to the Welfare
C and

and Salvation of Souls. The Ministerial Office with them is rather more sacred than with the *English*. — As they have little Knowledge of the Gospel, what the Minister declares they suppose to be the Mind of GOD. The *French* Jesuits could do more with the *Indians* in the last War, than the Governors and all *Canada* besides. But if the Minister's Life does not correspond with his Doctrines, they think he is a Deceiver and a Spy. I have got a little of their Goodwill and Esteem. Some are quite free with me, begin to think I am a true Friend and an honest Fellow. When this good Beginning is perfected, half the Battle is gained: I can then be free with them, and get all their Hearts. They have reported among the *Kauknawagas* in *Canada*, *Onoidas*, and some others, that I am come up a Missionary for the *Senecas*; which appears to the Six Nations a great Thing.

January 1. 1765.

I HOPE you have received the Letter I wrote you by Captain *Putnam* and Mr *Jones*; when I informed you that I expected an Opportunity, in a short Time, of some *Indians* to accompany me to the *Senecas*. There were some who were going near their Castle, but his Honour did not choose I should go, until he had spoken with those *Indians* among whom I am to live, and know what Acceptance I should meet with. He expects them down in about five Weeks. He thinks favourably of my going; that such a Thing may be the means of securing them, before the *French* have Opportunity to renew and strengthen their Interest. Through his Goodness and Condescension I have got that Knowledge and Understanding of *Indians* which long Experience must otherwise have acquired. I desire to have those grateful Sentiments which such paternal Care, and other uncommon Kindnesses demand. I have been learning
the

the *Mohawk* and *Seneca* Languages ever since my Return from *Onohoquage*.

January 22. 1765.

YESTERDAY returned from *Kanajoobare*, where I have been for some Time. Delivered to them several Discourses. Kept a Singing-School every Night in the Week, except *Saturday*-night. Last Sabbath-Evening, by my Desire, the three Head Men of the Place met at *Joseph's* House. After discoursing with them upon several Points in Divinity, which I thought not prudent to speak in Public, I acquainted them with your Design; upon which they gave me the following Answer. " We are glad to hear such
 " Things. We have a great while desired a Minister.
 " We are sensible, if we do not get a Minister,
 " and keep close to Religion, we shall be a forsaken
 " People: GOD will cast us away. If we could get
 " a Minister, we would be religious, and live soberly,
 " Christian-like; that our Children might follow
 " our Tracks, and thereby bring a Blessing upon
 " them. We have sometimes been almost discouraged,
 " because some say we have not a sufficient
 " Number for a Minister; but you say this Minister
 " (meaning Mr *Wheelock*) says, we are not to be neglected
 " or cast away because we are few: Souls are
 " very precious, and more worth than all this Earth:
 " you say, he hath had Thoughts of us for some
 " Time, and remembers us in his Prayers; and if we
 " apply to him now directly, he would send us a Minister
 " in the Spring, a good, true, faithful Minister,
 " who would settle down and tarry with us, and who
 " would likewise assist us in building us a Church.
 " We are glad to hear this: As soon as our old Women
 " and Men return from Hunting we will call a Meeting
 " and send a Petition. Please to write what
 " we intend to do: first acquaint General *Johnson*, if

Joshua
 24.14

“ we had a good Minister a great many would come
 “ and live with us, some from the lower Castle, some
 “ from *Onojda*, some from *Canada*; we should be
 “ presently numerous if we have a good true Minis-
 “ ter; we want one who is faithful, and will stand
 “ by us.”

I shall spare no Labour nor Cost, especially the former, where, I think, God calls for them. If your School does not succeed, I shall despair of any other Attempt to evangelize the Heathen.

As soon as I shall get the *Seneca's* Language perfectly, I can make way for seven or eight Missionaries among the more remote Nations, not belonging to the Confederacy; among which is *Pondiack's* Tribe, which is vastly large, imagined capable to raise 20 or 25,000 fighting Men.

A short Speech, with a String of Wampum, is to be made to every Tribe through which I pass, acquainting them with my Design, the Design of the Minister that sent me, &c. &c. A longer and more full Speech to the Sachem of the *Senecas*; besides a String of Wampum and a small Present, which I am to deliver with my own Hands to the aforesaid Person, for my Benefit, Protection, &c. upon the hearing of which the two *Indians* that accompany me expressed great Joy and Thankfulness. Then a strict Charge was given to secure me from all Harm while passing through the Nations, and deliver me safe to the above mentioned Sachem. They promised the utmost of their Ability; upon which I arose, taking them by the Hand, and thanked them for their Good-will, &c. After speaking a few Words, they arose and did the same, adding, “ that it was the great Spirit above that
 “ had thus disposed my Heart.” One of my Companions will live at the same Place to which I am bound: the other belongs to a Town of *Senecas* upon the *Ohio*, near Fort *Pitt*; who says, he shall publish this
 good

good News wherever he goes, not doubting it will be very acceptable to a great many.

It is said to be a very great and dangerous Undertaking to venture into those Parts, though the most promising, should my Life be spared, and Success granted, of any whatsoever.

I apprehend you will be able to form some Judgment of Affairs from Hints I have given. His Excellency advises me, by all means, to carry a few Necessaries to give them, to open the Way for a kind Reception and good Treatment; and in the Spring renew the same. The giving them such Things as they stand in need of, at their own Homes, will be esteemed ten times as great as the same Value given here. His Excellency, for this Purpose, has given me to the Value of Twenty or Twenty five Shillings, in such Things as will be agreeable to them. His Stores are just exhausted, or he would give me more. I hope you will not think me imprudent, if I purchase a few Things for this Purpose. I shall neither ask nor desire any thing for this Year's Service; only beg such Things to give the poor naked Wretches, as will be necessary to open the Way for the Cause of God; which I pray God I may make my only Attention and Employment. The *French* Jesuits never spared in this Practice. This seems, under God, to be a hopeful Prospect. Pray for God's infinite Condescension to improve a Creature, so vile and unfit for his Service. Perhaps I may be killed in my first Attempt. I know not what God designs for me, whether Life or Death; but this I know, if his holy Will is my constant Care, my Meat and Drink, I shall live in Peace, and at Death reap eternal Life. I hope you will pray for me, that God may give me Wisdom, Prudence and Skill; and above all, keep me very humble: and also that I may be supported in my Journey. It is well I have been accustomed

to some Hardships, or this Journey would be too hard for me: The Weather is excessive cold; the Snow above four Feet deep. I add no more; in haste,

Your ever obedient and most humble Servant,

SAMUEL KIRTLAND.

Abstracts of two Letters from David Fowler, an Indian of the Montauk Tribe, now Schoolmaster at Onoida, to the Reverend Mr Wheelock.

Kanavarobare in Onoida, June 15. 1765.

Honoured and Rev. SIR,

THIS is the twelfth Day since I began to keep this School, and I have put eight of my Scholars into the third Page of their Spelling-book; some have got almost down to the bottom of said Page. I never saw Children exceed these in Learning. The Number of my Scholars are Twenty six, when they are all present; but it is difficult to keep them together: They are often roving about from Place to Place to get something to live upon; Provision is very scarce with them.

I am also teaching a Singing-School. They take great Pleasure in learning to sing. We can already carry three Parts of several Tunes.

My Friends are always looking for the Ministers. There is scarce a Day passes over, but somebody will ask me, "When will the Minister come?" All I can tell them is, that I expect they will come the middle of this Month. I have been treated very kindly since I came to this Place. I should want for nothing, if they had wherewith to bestow.

I find it very hard to live here without the *other Rib*; for I am obliged to eat with Dogs; I say, with Dogs; because they are continually licking Water out

out of their Pails and Kettles : yea, I have often seen Dogs eating their Victuals, when they set down their Dishes : They will only make a little Noise to shew their Displeasure, and take up the Dish, and finish off what the Dog left. My Cooks are nasty as Hogs ; their Clothes are black and greasy as my Shoes ; their Hands are as dirty as my Feet ; but they cleanse them by kneeding Bread. Their Hands will be very clean after kneeding three or four Loaves of Bread. I am obliged to eat whatsoever they give me, for fear they will be displeased with me. After this Month I shall try to clean some of them ; for I must move along by degrees. If they once get out with me, it is all over with me. I shall have a House built me next Week ; then I shall have my Victuals cleaner.

I now and then drink a little Tea, which I brought with me, and eat some dry Bread which I bought, and some little Fish, which I catch out of a small River, and their Pottage, which is made of pounded Corn.

I ask the Continuance of your Prayers, that GOD would give me Grace, and fill my Heart with the Love of GOD, and Compassion to perishing Souls ; and that GOD would make me an Instrument of winning many Souls to CHRIST before I leave this World. Please to accept much Love and Respect from

Your affectionate, though unworthy Pupil,

DAVID FOWLER.

From the same.

Onoida, June 24. 1765.

I NOW write you a few Lines, just to inform you that I am well at present, and have been so ever since I left your House ; blessed be GOD for his Goodness to me. I am well contented to live here, as long as I am in such great Business. My Scholars learn

very well; I have put Eleven of them into *a, b, ab*. I have three more that will advance to that Place this Week, and some have got to the sixth Page. It is a thousand Pities they cannot keep together: they are often going about to get their Provision. One of the Chiefs, in whose House I live, told me, he believed some of the *Indians* would starve to Death this Summer. Some of them have almost consumed all their Corn already.

I came too late this Spring: I could not put any thing into the Ground: I hope I shall next Year. I believe I shall persuade all the Men in this Castle, at least the most of them, to labour next Year. They begin to see now, that they would live better if they cultivated their Lands, than they do now by Hunting and Fishing.

I have been miserably on't for an Interpreter. I can say very little to them. I hope by next Spring I shall be my own Interpreter.

It is very hard to live here without the *other Bone*. I must be obliged to wash and mend my Clothes, and cook all my Victuals, and wash all the Things I use; which is exceeding hard. I sha'n't be able to employ my vacant Hours in improving their Land, as I should if I had a Cook here. I am

Your affectionate, though unworthy Pupil,

DAVID FOWLER.

Abstract of a Letter from Joseph Wooley, an Indian of the Delaware Nation, Schoolmaster in the Mohawk Country, to the Reverend Mr Wheelock.

Johnson Hall, July, 1765.

Reverend and Honoured SIR,

THE Language of my Heart is, to contribute the little Mite I have to the living GOD, and be in
his

his Service. My Soul seems to be more and more upon the perishing Pagans in these Woods: I long for the Conversion of their Souls, and that they may come to the Knowledge of our Lord Jesus, and be saved.

But O, what Reason have I to be ashamed before God, and confess my corrupt Nature, and Lukewarmness in the Things of Religion, that I live no nearer to him. It is worth while to go Mourning all my Day — O, it is impossible to express the Things I mean. — My Heart feels sorry for the poor *Indians*, that they know no more about our crucified Saviour; and I wish I was made able to teach and instruct them; — and I shall do whatever lies in my Power to tell them of CHRIST as long as I tarry: I feel ashamed that I have done no more towards it.

I hope you enjoy your Health, which I wish may long continue. I have no more to add, but that I beg Leave to subscribe myself, and be esteemed,

Your dutiful and most humble Servant,

JOSEPH WOOLEY.

Abstracts of Letters from the Reverend Mr Theophilus Chamberlain, Missionary among the Six Nations of Indians in North America, to the Reverend Mr Eleazar Wheelock.

Upper Mohawk Castle, July 14. 1765.

Rev. and much respected SIR,

— ON last *Thursday* the *Indians* met between eleven and twelve, to hear what I had to say to them. The Meeting was opened with the sound of a Horn. I delivered a short Speech to them, in which I told them, That Mr *Wheelock* earnestly desires to have the
Indians

Indians taught to Read and Write, but above all to understand the Christian Religion. I told them something of the Pains he had taken to accomplish that End, and that I believed his whole Design is to make them a happy People. I farther told them that he, this Spring, has sent out two Ministers amongst the Six Nations, with eight *Indian* Lads to assist in teaching the *Indians*, and to keep Schools. In the Conclusion of my Speech, I desired them now to tell me whether they desired Preaching, and choose to have their Children taught to Read and Write; — and if they do, how many Schoolmasters will be necessary at their Castle, and to tell me where they would have their School kept, that I may know how to dispose of the Boys, for I now have the Care of them.

I then retired, leaving them to consult among themselves. After about half an Hour they sent for me to come in; as soon as I entered the Room, an elderly Man rose up, and made a considerable Speech to me, in which he said, “ A considerable Part of our *Indians* “ live down the River about two Miles, and are many “ of them not present, but I believe they will fully “ agree with us. As for myself and my Brethren here “ present, we would be glad if you would tarry here, “ and preach all the Time. We want a Minister “ always here. We want to have our Children learn “ to Read and Write. We think two Schoolmasters “ will not be too much, — one at these Houses, and “ another at the Houses below. There are about “ thirty five Children here and at the other Place, “ big enough to go to School. We will make our “ Children go to School every Day.”

I then told them I was heartily glad to find them so much inclined to be instructed in the Christian Religion, and to have their Children taught to Read.— I farther told them, that they might be sure Mr *Wheeler* would rejoice to hear such Things of them; and

to him I would give an Account of all that happened. After this, finding them disposed, I prayed with them: to which they attended; and sung a Psalm afterwards, with seeming Devotion. They then all came round, shook Hands with me, and returned me Thanks for the Good-will which I shewed them, and then departed.

Kanajohare, July 17, 1765.

YESTERDAY we came here about Eleven. In the Afternoon I visited the Schools, as I have done again this Afternoon, and intend to do so every Day while I am here. And to speak the Truth, it is the most satisfying Diversion my eternal Master ever allowed me; to take my Horse about two, (directly after Dinner) ride about two Miles in a good Waggon Road, go to a good House pleasantly situate on the Top of an Hill, surrounded on all Sides with a fine descending Green turft with *English* Grass; to enter; find our little *Abraham* sitting; have him rise and salute me; eleven or twelve Boys and Girls (for so many he constantly has) all rise, bow and curtesy handsomely; to enquire of *Abraham* the Manners and Customs of his School; the Proficiency his Children make in Learning, &c. &c. &c. (This is real Pleasure!) Then to give some Instructions; to leave them; take my Horse; ride, through a small Grove over a gliding Stream, on to a second Hill; find the other *Abraham* busily engaged in his School, consisting of sixteen or seventeen, chiefly Boys; have over all the forementioned Ceremonies; then return to my Lodgings. This is my Afternoon's Diversion. And I can't express the Satisfaction I take in seeing near thirty *Indian* Children, but six Days ago unacquainted with a Letter (except two or three) now engaged in learning their Letters, and several of them beginning to pronounce Syllables.

I have

I have likewise the Pleasure to inform you, that *Abraham primus* is as lively, active, and industrious a Schoolmaster as I ever saw. The School began last Friday. The Children at both (if I have not miscounted) are, at present, twenty eight, all I judge between sixteen and six Years old; and if I can find out that they have Children enough among the *Indians* here, I shall insist on their sending them to make up the five and thirty they mentioned, as a Condition of my setting up two Schools. The *Oñoidas*, I understand, are at the *German Flats*. I shall visit them next Week, if I am well enough. I am now at *Joseph Brant's* House very poorly with a Dysentery, which hath followed me near a Week. Riding in the Rain several Times, wading through Brooks to get along, and lodging on the cold Ground the other Night, have made me almost down Sick: but my Business keeps me alive. *Joseph Brant* is exceeding kind. I feel contented in the Business, and with the Method of living I am in. I want for nothing but Wisdom, Prudence, and a good Heart. I remain,

Reverend SIR,

In all Respect and Obedience, yours to serve,

THEOPHILUS CHAMBERLAIN.

The Reverend Mr Titus Smith, another Missionary to the Six Nations, writes thus :

Lake Usage, at the Head of Susquehanna River, August 3, 1765.

I AM every Day diverted with a View of *Moses* and his School; as I can sit in my Study and see him and all his Scholars at any time, the Schoolhouse being nothing but an open Barrack. And I am much pleased

pleased to see eight, ten, or twelve, and sometimes more Scholars sitting round their Bark Table, some Reading, some Writing, and others Studying; and all engaged, to appearance, with as much Seriousness and Attention as you will see in almost any worshipping Assembly; and *Moses* at the Head of them, with the Gravity of a Divine of fifty or threescore. How agreeable such a Sight would be to you, is not hard to guess! I expect this School will be much larger when it comes to *Onoboguage*, as there are but few here, and many of these, upon the Account of the present Scarcity, are obliged to employ their Children. The School at *Onoboguage* will doubtless be large enough for *Joseph* and *Moses* both.

The Reverend Mr Wheelock writes thus:

Lebanon in Connecticut, Oct. 11. 1765.

THE Reverend Mr Chamberlain returned from his Mission among the Six Nations last Friday, (accompanied by two *Onaida* Boys for this School) to procure another Missionary for one of the Places where he has been preaching among the *Mohawks* and *Onoidas*; and to get Recruits and Supplies of Necessaries for himself, and those Schoolmasters who design to winter with the *Indians*.

He informs me, that the *Indian* Schoolmasters have in general conducted very well: are received cheerfully, and treated kindly; and that there are now in their several Schools one hundred and twenty seven Children; and that he had provided another School of upwards of twenty Children more for *Peter*, but he being taken Sick could not enter into it; which is ready for him or another next Spring.

Mr

Mr *Chamberlain* also informs me, that he has lately made a Tour among the *Onondagas* (accompanied by Delegates from the *Mohawks* and *Onoidas*) and preached to them, where never any Missionary had been before. That the Representative of that whole Nation told him, after a Consultation of two Days among themselves, that they were all agreed to receive Christianity, and would have him be easy in his Mind, and know, that from that Day they should be glad to be instructed; and desired him to tarry and preach to them. And when he came away, he told them he would do his Endeavour that a Minister should be sent to them next Spring.

The following is a Letter from the Indians of Onohoquage, who were, on Account of Scarcity, removed for a while to another Place.

Lake Utage, July 31, 1765.

BRETHREN,

WE were informed by our Messenger that we sent to you last Spring, (*Gwedelbes*, or *Peter Agwirondongwas*) that you would not only assist us by sending us Ministers to teach us Christianity, but also that you would assist us in setting up Husbandry, by sending a Number of white People to live with us; who, when come, should build us Mills, teach us Husbandry, and furnish us with Tools for Husbandry, &c.

We greatly rejoiced at hearing of it, and expected them this Spring, but are disappointed; at which we are very sorry: But we hope that we may yet receive them, and should much rejoice in it, should you send them to us.

We would have you understand, Brethren, that we have no Thoughts of selling our Land to any that
come

come to live among us. For if we should sell a little Land to any, by and by they would want to buy a little more, and so our Land would go by Inches, till we should have none to live upon. — Yet as those that come to instruct us must live, we have no Objections against their improving as much Land as they please; yet the Land shall remain ours.

We have, Brethren, never petitioned to you yet for any to assist us, but only those that come with God's *News*, (*i. e.* the Gospel;) yet, as you have offered to assist us likewise in teaching us Husbandry, we greatly rejoice in it, and think that they should go together, the one as well as the other, and that we want Instruction in both. Brethren, we send our kindest Love to you, and remain your Brethren,

Isaac Dakayenensere.

Adam Woonwanoron.

The *Indians* being returned home, *Isaac* writes the following Letter to the Reverend Mr *Wheelock*.

Onoboque, Sept. 29. 1765.

BROTHER,

I AM exceeding glad that you received our Letter, and am glad to hear that you received it gladly. We likewise received yours with Joy.

I have often wrote Letters to my Brethren, the *English*, to which I never received any Answer: Whether they were lost by the Way, or what the Occasion was that I received no Answer, I know not: But now I rejoice that I have received an Answer, and hear that our Letter was received safely. I am likewise glad to hear, that you have sent an Account of our Desire to *England*.

The

The great Men have now been together, and I have told them the whole of the Letter that you sent to us.

Brother, I send my hearty Love to you, and to the Ministers, and to our other Brethren that assist them.

Give my Service to the King.

I remain your Brother,

Isaac Dakayenferé.

F I N I S.



A P P E N D I X

Moses TO THE *Gregson's 1767.*

FORMER NARRATIVE

OF THE


INDIAN Charity - School

In *Lebanon* in *Connecticut*, *New England*:

Founded and Carried on by

That Faithful Servant of GOD

The Rev. Mr *Eleazar Wheelock*.

INCE the First Edition of the foregoing *Narrative, Recommendations, Attestations, and Extracts of Letters*, it is judged proper not only to publish a Second Edition, but also, by way of *Appendix*, to make mention of some other fresh important Testimonials as well as some other further Accounts of the Progress of this laudable Undertaking, which have lately come to hand. The following favourable Vote of *The General Assembly of the Governor and Company of the Colony of Connecticut*, holden at *Hartford*, not above twenty Miles from Mr *Wheelock's Indian School*, on the Eighth of *May*, A.D. 1766. both in respect to its Date and Importance, demands the first and most immediate Attention; namely, “ Upon the
D “ Memorial

“ Memorial of the Rev. Mr *Eleazar Wheelock* of
 “ *Lebanon*, representing to this Assembly, at their
 “ Sessions in *May*, A.D. 1763. granted said Memo-
 “ rialist the Benefit of a Brief throughout this Co-
 “ lony for the Support and Encouragement of the
 “ *Indian* Charity-School under his Care.”

“ That before the said Brief was generally read in
 “ the several Congregations to which it was directed,
 “ it was thought prudent to suspend the further
 “ Reading of the same, on account of some Hostilities
 “ committed by the *Indians*, until a more favourable
 “ Opportunity. That the same School is yet conti-
 “ nued, and the Numbers and Expences greatly in-
 “ creased, in supporting a Number of Missionaries
 “ and Schoolmasters among the *Indians*, &c. And
 “ praying that said Brief may be again revived and
 “ properly encouraged as per Memorial on File.
 “ This Assembly do thereupon grant and order a
 “ Brief throughout this Colony, recommending it
 “ to all Persons charitably and liberally to contribute
 “ to such a pious and important Design; and that the
 “ Monies so collected be by the Persons therewith
 “ intrusted in the several Congregations, delivered as
 “ soon as may be to the said Mr *Wheelock*, taking his
 “ Receipt therefor, to be by him applied for the Use
 “ and Benefit of the said School, as prayed for. And it
 “ is further resolved, that printed Copies of this Act be
 “ seasonably delivered to the several Ministers of the
 “ Gospel in this Colony, who are hereby also directed
 “ to read the same in their several Congregations, and
 “ thereon appoint a Time for making such Con-
 “ tributions.”

A true Copy of Record, Examined by

GEORGE WYLLYS,
 Secretary.

The Reverend Mr *Eells*, of *Stonington* in
New England, writes thus :

Stonington, July 29, 1766.

MR *Wheelock*'s Plan has been published, his Measures are open and manifest ; and the Success of them beyond Expectation. This School is in high Reputation in all our Colonies, and among the *Indians*, so far as it is known ; and daily gains Credit : And if a Support can be obtained, I doubt not will send forth more Missionaries and Schoolmasters into the Wilderness than all the Continent besides ; and under the best Advantages, as they will be able to speak to the *Indians* in their own Tongue.

The Reverend Mr *Wheelock* writes thus :

Lebanon, July 28, 1766.

I Never was so full of and crouded with Business for so long a Time together as I have been of late. I have still and intirely as much the Care of my School as ever ; and the Burden of every thing that concerns the Missionaries, and the Planning all their Missions, and procuring all Provisions of every kind, lies upon me. But God helps me. I enjoy Peace and Contentment, which is a continual Feast. I am much satisfied with the Course Providence has taken in the Disposal of the Missionaries and Schoolmasters this Year ; and I hope, when I can hear that their Schools are settled, I shall be able to inform you that I have near Two Hundred of the poor wretched Children at School under the Instruction of my Boys in the Wilderness. How wonderful is the Progress of

this Design already ! Five Years ago nobody thought of a Probability of introducing a Schoolmaster into these Parts, if any Attempt should be made, excepting at *Onoboguage*, and there to take but Ten or Twelve Children. And you well know that my Proposal to obtain a Number of their Children to be educated here, was thought and spoken of as wild and extravagant, and by some hardly to be accounted for but by a distempered Brain : Yet amidst, and against all Opposition and Discouragements, I have evidently got the Friendship of the Body of the Six Nations ; and, was I prepared to receive them, I might have Hundreds of their Children to be entirely under my Direction and Care. Indeed this is the LORD'S Doing ; and to Him alone belongs the Glory.

David Fowler * set out the Day before Yesterday with *Hannab Garret* † to visit her Parents at *Narraganset*, where he proposes to marry her ; and from thence to make a Visit to his Parents on the Island ; and, as soon as he can, return to his School at *Onoida*. I have clothed them well, and furnished her in part for House-keeping, have also supplied them with two Horses and Furniture, and must likewise let him have some Husbandry Tools, besides one or two Cows and a Swine : and hereby I hope they will soon be able to live with little Expence to the Public. I wish you could furnish him, and Mr *Kirtland* too, with Books ; they have neither of them an Expositor on the Scriptures. *Clark's Bible* is a good thing ; it would be more convenient for Transportation by Land if it was in Two Volumes.

* An Indian Schoolmaster brought up in the School.

† An Indian young Woman educated there also.

From the same.

Lebanon, July 8th, 1766.

BLESSED be God, Accounts from your side of the Water are hitherto encouraging, and I hope in God yet to see the Prosperity of these feeble Beginings, and that by means of this infant Institution the Redeemer's Name will be manifested to Thousands of the most ignorant, sordid, and miserable of the human Race. My dear Mr *Kirtland* returned from his nineteen Months Journey to the *Seneca* Country the 24th of *May*, accompanied by *Tebanande*, the Chief Warrior of that Tribe, who hath been a steady Friend and Patron to him in all his Troubles and Dangers, and several times rescued his Life when it was threatened by and exposed to the merciless Rage of blood-thirsty Monsters, which that Tribe hath abounded with.

After a March of seventeen Days through the Wilderness, about 250 Miles, as they went through the Nations, the Snow four Feet deep, with no Provisions but what they carried upon their Backs and caught in the Woods, accompanied by two *Indians* of that Tribe, he arrived *February* the third, at a *Seneca* Town called *Canasadaga*, where he met with a kind Reception, but soon found new and unexpected Difficulties to encounter; for, ten Days after his Arrival, the Man of the House or Hut where he lived, died suddenly. He laid down well, but was found dead before the Morning. He was the Chief Man of the Place. On this, a general Jealousy prevailed (agreeable to the Genius of the Nation, and especially of that Tribe) either that Mr *Kirtland* had killed him by Magic, or that he had brought Death and Destruction to the Nation with him. After this, they gave him nothing to eat for two Days, and held a Consultation

among themselves whether it was not best to kill him. But at last concluded immediately to set a Watch over him, with orders to kill him if he should attempt to run away. This Guard continued a Fortnight. Soon after a Famine ensued, and spread through that Part of the Country, occasioned by the early Frost that cut off their Corn, and their Men being diverted from their usual Hunt by their War with the *English*. Two Months Mr *Kirtland* lived without Bread, Flesh, or Salt, excepting once, when he eat part of a Bear which was killed by one of that Castle. His general Food was small Fish, Roots, Acorns, and a Handful of pounded Corn boiled in a large Quantity of Water. But a particular History of his Trials would exceed the Limits of a Letter. They saw his Resolution to continue, and his Zeal to prosecute the great Design of his coming among them. From thence many of them began to conceive a good Opinion of him. This was furthered by Messages sent them in his Favour by the *Onoidas* and *Onondagas*; so that at length many were persuaded that a Higher Power had inclined and disposed his Heart to this Visit. Some hereupon seemed earnest for him to get their Language, that he might be in a Capacity of telling them the great Things which he had in view, but of which they had no Idea. But notwithstanding all this, his Life was often threatned by a Number, and to the very last by one in particular, a Warrior, who steadily professed that he would kill him let the Consequence be what it would.

When he left them this Spring, a Number of them seemed much affected with the Representation he had made of the Wretchedness of their State, desired his Continuance with them, and appeared really concerned for his Safety among them. But it is difficult

to describe the low and wretched Condition the poor Creatures are in.

Mr *Kiriland* was separated to the sacred Work by Fasting and Prayer, and Laying on of Hands, on the 19th *ultimo*. The Reverend Mr *Chamberlain*, Mr *Kenne*, and *Samuel Ashpo*, an *Indian* of the *Mobegan* Tribe, were appointed to accompany him into the *Indian* Country, and to preach the Gospel to the several Parties, where Doors appeared to be open for that Purpose. Three *English* Youths, Members of *Yale* College, as well as of this School, are to go with them, to spend the ensuing Season in learning the Languages of such Tribes as they are likely to serve, when they have finished their School-learning.

David Fowler and *Hezekiah Calvin* are to continue in their old Schools. The Reverend Mr *Pomeroy* was appointed to accompany them into the *Indian* Country, and spend some Months in settling their Schools and directing their Affairs. Their Clothing, Furniture, &c. were almost ready when *David Fowler* returned from *Onoida*, the 27th *ultimo*. He came accompanied by my *Moses*, a *Mobawk*, and *William* an *Onoida*, one of his Scholars; and brought the melancholy Account of the Death of *Gawebe*, the Chief Warrior of that Tribe, a fast Friend to the *English*, and zealous to have the Gospel introduced among them: When he was dying, he gave a solemn Charge to get a Minister settled there: he charged also his Wife not to mourn for him after their heathen Custom, but to pray to God, and follow after Religion; to govern the Children well; and as soon as they should be big enough, to send them to this School.

Yesterday *Tebanande*, the Black General of the *Senecas*, who came down with Mr *Kirtland*, and who will say as much to his Nation in favour of the *English*, and of this Design, as he can, set out for his own Country, clad in his Regimentals, which were given him by our General Assembly. He was mounted on a sprightly Horse which I procured for him, accompanied by the following Missionaries, destined to their respective Services and Places, as followeth: Mr *Kirtland* for *Canawarobare* in *Onoida*; Mr *Kenne* for *Old Onoida*, about six Miles distant; Mr *M^c Cluer* to abide with Mr *Kirtland* to learn the Language, and assist *Joseph Johnson* in the School, until *David* returns; *Joseph Johnson* to take the said School under Mr *Kirtland*'s Direction, until *David* comes; and then to serve as Usher under *David*, as the School will be large enough for two. Mr *Chamberlain* to preach at *Canajobare* and *Fort Hunter*, at which Places, as my Boys inform me, are 140 Families. *Hezekiah* to keep his old School at *Fort Hunter*. *Samuel Johnson*, the *English* Youth, with *Jacob Fowler*, to keep the two Schools which my two *Abrahams* kept last Year. Little *Abraham* is invited to take a School at *Willbeske*, a new Settlement of *Indians*, about eight or ten Miles below *Fort Stanwix*. May God go with them, inspire them with Wisdom and Zeal, pull down the strongholds of *Satan*, and make the Powers of Darkness tremble before them! My hope is in God alone; and for that Reason my Mind is always calm.

It appears to me, God designs much Glory to his own great Name by this infant Institution. I expect Friend *Ashpo* here soon, in his Way on his Mission to *Jeningo*, where he proposes to winter if Prospects are encouraging.

How

How shall I furnish dear Mr *Kirtland* and *David* with Libraries? They are like to starve for want of Expositors, Concordances, &c. &c. and *David* will want some plain spiritual Treatises, &c. My dear Sir, when you are near and warm at the Throne of Grace remember yours, &c.

From the same.

Lebanon, July 29, 1766.

I Wrote to you, *via Boston*, a few Days ago, and have nothing now to write but to the same Purpose.

Mr *Kirtland* returned from his long Tour to the *Senecas*, May 24th, accompanied by *Tebanande*, the Chief Warrior of that Nation, and one whose Influence among them is great. He appears to be a pregnant Genius, of an affable Temper, benevolent, steady, judicious, manly; and hath always been a Friend to the *English*, a Protector and steady Friend to dear Mr *Kirtland*, amidst Perils and Dangers too many and great to relate and describe in this Letter. They came to *Hartford* while the General Assembly were sitting: the Governors and Company shewed him great Respect, and made a handsome Entertainment for him. The Governor delivered him a Speech, and received his Answer, Mr *Kirtland* being Interpreter, much to the Satisfaction and Admiration of the whole Assembly. After this they made him a present of Twenty Pounds. The Black General was much affected with their Kindness and Respect, and marvelled to find the Country so well peopled. He was lame with the Gout or Rheumatism, or he would have gone to *Boston*. He seemed much affected with my Representation of the wretched and miserable Condition of his Nation, &c. and gave into it, I believe heartily, that we are the People that God loves, and

and that they have been cast off by Him a long time. He said he would go and tell his Relations what I had said, and what he believed; but, said he, they will all rise up against me when I do so. He was greatly pleased with my School, and was often so affected with a Sense of the Ignorance and Brutality of his own People, that he would sometimes talk with Mr *Kirtland*, and weep a great Part of the Night, till at some Times he was almost overwhelmed with Sorrow. "Now, said he, I find all the Things Mr *Kirtland* told me, and a great deal more, are true."

My dear Sir, pray that I may live upon God every Day, who is my Rock, my Strength, and my Salvation; blessed be his Name. My Situation hath been such as hath constrained me to live upon Him, nor can I live any other Way: but I have sufficient, and more than sufficient Reason to be jealous of my own Heart, which I find too unruly to be kept by any but God alone.

From the same.

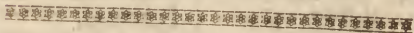
Lebanon, Sept. 9th, 1766.

Yesterday *David Fowler* set out with his Wife, who was *Hannab Garret*, with a good Pair of Horses, a Horse-Cart, Clothing for two Years, a Set of Carpenters and Joiners Tools, and some Necessaries for House-keeping, and a new Supply of Money for Messieurs *Kirtland*, *Chamberlain*, and the Schoolmasters, and to pay an Interpreter which Mr *Chamberlain* has hired, on their Journey of more than 300 Miles into the Wilderness.

Things

Things now look with a very encouraging Aspect on the *Onoidas*: I believe God intends to make them his People. They receive Mr *Kiriland* with the greatest Joy. You have likely been informed of the Death of dear Mr *Huntington* of *Salem*; soon after died Mr *Kitchen* of the same Place, who, as I was told last Night, hath left Fifty Pounds for this School.

I want Spelling-Books, Testaments, and Bibles, for the Schools in the Wilderness.



Thus far these more recent Accounts from Abroad.

In the mean while the strictest Scrutiny from the most disinterested, reputable, pious, and judicious Persons, hath been made here at Home: The result of whose Inquiries will best appear by the following RECOMMENDATIONS.

LONDON, July 1, 1766.

WE whose Names are underwritten, being well satisfied as to the worthy Characters of the Reverend Mr *Nathaniel Whitaker* and the Reverend Mr *Samson Occom*, and being well persuaded that the Mission

Mission they have undertaken of soliciting Benefactions for the Support of Mr *Wheelock's* School in *New England*, for the Education of *Indian* Youth, in order to civilize and evangelize the native Savages of *North America*, is most deserving of Encouragement, and may be productive, under the Divine Blessing, of the most happy Consequences both of a civil and religious Nature, do most cordially recommend them to the Regards of well-disposed Christians, and wish them the greatest Success in their Applications.

L O N D O N.

M. Madan.
 John Conder, *D.D.*
 William Langford, *D.D.*
 Samuel Stennett, *D.D.*
 N. Lardner, *D.D.*
 John Gill, *D.D.*
 Thomas Gibbons, *D.D.*
 W. Crookshank, *D.D.*
 John Walker, *LL.D.*
 James Fordyce, *D.D.*
 James Webb.
 J. Gawfell.
 F. Spelsbury.
 John Olding.
 Edward Hitchin, *B.D.*
 Joseph Pitts.
 Richard Winter, *B.D.*
 Joseph Barber.
 Samuel Brewer, *B.D.*
 William Ford.
 George Stephens, *A.M.*
 John Rogers.
 John Stafford.
 J. Watson, *A.M.*
 William Porter.
 Robert Lawson.
 Samuel Palmer.
 W. Hunt.

Andrew Keppis.
 W. Clark.
 Samuel Burford.
 C. Bulkley.

B R I S T O L.

Edward Harwood.
 William Foot.
 John Needham.
 Peter Jillard.
 Hugh Evans.
 Caleb Evans.
 John Tommas.
 James Newton.

F R O O M E.

Alexander Housdon, *M.D.*
 John Sedgfield.
 John Clark.
 John Kingdon.

Y E O V I L.

D. Dumarisq, *Rector*.
 SOUTH PETHERTON.
 John Thomas, *Curate*.
 James Kirkup.

T R O W B R I D G E.

Griffith Griffiths, *Curate*.
 William Waldron.
 Nicholas Crofs.

B R A D F O R D.

James Foot.

Walter

Walter Chapman, *Reclor.*
Edward Spencer, *Curate.*
Clement Glynn, *Reclor.*
Richard Haynes.
John Skirvin.

WARMINSTER.

Daniel Fisher.
Lebeus Driver.

SHEPTON MALLET.

P. Jillard.

TAUNTON.

Joshua Tolmin.
William Johnson.
Frank Haskell.
John Windsor, *Reclor of Usculm.*

WILLINGTON.

William Jesse, *Reclor.*

CULMTON.

——— Morgan.

CULMSTOCK.

John Nott, *Reclor.*

TOTNESS.

John Reynell.
Thomas Chapman.

PLYMOUTH.

John Reynell.

EXETER.

Micajah Towgood.
Abraham Tozer.

Stephen Towgood.
N. Quick, *Chancellor.*
George More, *Curate.*
Robert Tarrant.
S. Musgrave, *M. D.*
W. Musgrave, *D. D. Reclor*
Richard Stole.

TIVERTON.

T. Whitter, *Reclor.*
John Kiddle.
John Follet.

SOUTH MOLTON.

J. Elworthy, *Reclor.*
Thomas Bishop.

BARNSTAPLE.

William Marshal, *Reclor.*
G. Thomson, *Vicar.*
John Walrond.

BIDDIFORD.

J. Whitefield, *Reclor.*
Richard Evans.
Samuel Lavington.

CREDITON.

Samuel Hart, *Vicar.*
John Berry.

NEWTON.

Thomas Hugo, *Reclor.*
Peter Tabian.
Samuel Payne.

To this may properly be annexed the later Recommendation of His Excellency J. WENTWORTH, Esq; Governor of His Majesty's Province of *New Hampshire* in *New England*.

BRISTOL, 16th Dec. 1766.

THE Reverend Mr *Whitaker* having requested my Testimony of an Institution forming in *America*, under the Name of AN INDIAN SCHOOL; for which Purpose many Persons on that Continent and in *Europe* have liberally contributed; and he is now soliciting the further Aid of all Denominations of

of People in this Kingdom to complete the proposed Plan. I do therefore certify whomsoever it may concern, That the said INDIAN SCHOOL appears to me to be formed upon Principles of extensive Benevolence and unfeigned Piety; that the Monies already collected have been justly applied to this, and no other Use. From repeated Information of many principal Gentlemen in *America*, and from my own particular Knowledge of local Circumstances, I am well convinced, that the charitable Contributions afforded to this Design will be honestly and successfully applied to civilize and recover the Savages of *America* from their present barbarous Paganism.

J. WENTWORTH,
Governor of *New Hampshire*.

AND to close all, that the Public may not retain the least Shadow of a Scruple concerning the Disposal of their charitable Contributions, it hath pleased God to put it into the Hearts of the undermentioned Noble, Honourable, Worthy and Generous Friends and Benefactors, to be Guarantees to the Public, as far as in them lies, for the Security and due Application of what Monies have been or shall be collected in this Kingdom for the Establishing and further Promoting this important, promising, and rising Institution.

LONDON, Jan. 28, 1767.

WE whose Names are underwritten being appointed Trustees, and to receive the Monies that have been or shall be collected by the Reverend Mr *Nathaniel Whitaker* for the Use of the Reverend Mr *Wheelock's* INDIAN CHARITY SCHOOL, &c. do warmly recommend this pious and useful Institution to the Benevolent and Charitable of all Denominations in this Kingdom, to whom the aforesaid Mr *Whitaker* and his Companion Mr *Samson Occom* may

may apply for their charitable Assistance in this great and good Work.

DARTMOUTH, *President.*
C. HOTHAM.
JOHN THORNTON, *Treasurer.*
SAMUEL ROFFEY.
CHARLES HARDY.
DANIEL WEST.
SAMUEL SAVAGE.
JOSIAH ROBERTS.
ROBERT KEEN, *Secretary.*

To add any thing by way of Confirmation, after such Testimonies and Recommendations, would be only an Affront to common Sense; and therefore we need only repeat, that if any Persons are pleased to assist in this Work by contributing Books for the Schools, or for the Libraries of the *Indian* Missionaries, they are hereby desired to send their Books to

Mr SAMUEL SAVAGE in *Gun-street, Spitalfields*;
DANIEL WEST, Esq; in *Church-street, Spitalfields*;
Mr ROBERT KEEN in the *Minories, London*;

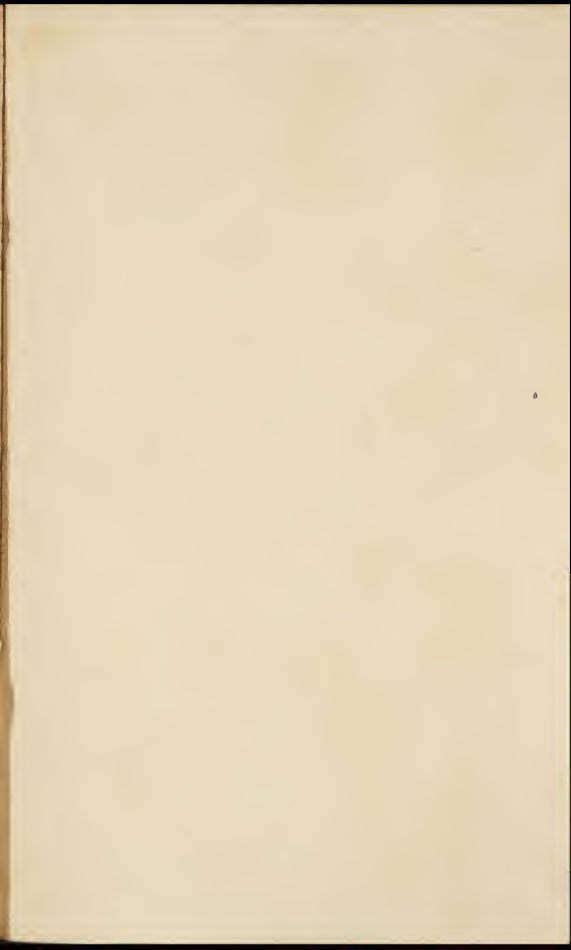
and their charitable Benefactions may be sent to the following Bankers;

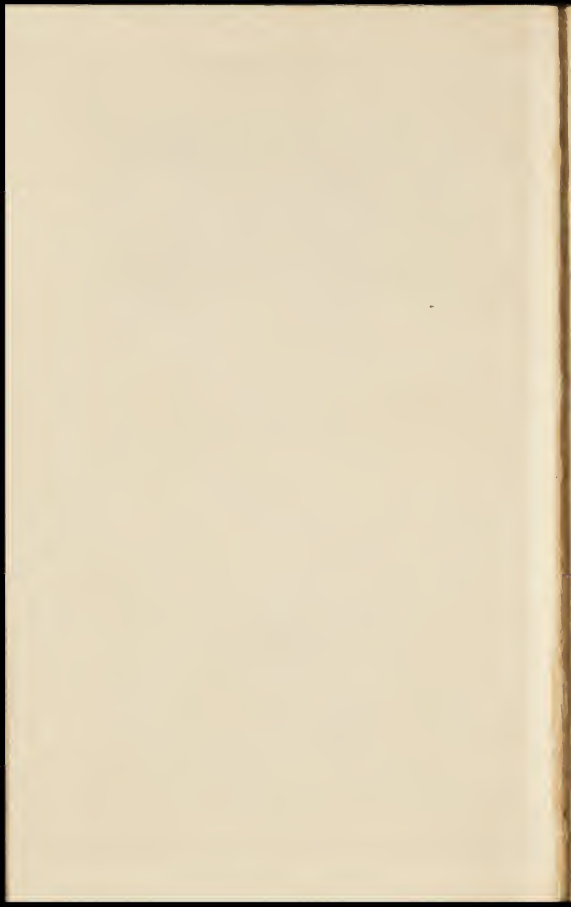
Messieurs ROFFEY and Co. *Lombard-street.*
Messieurs PEWTRESS & ROBERTS, *Lombard street*
Messieurs HOARE and Co. *Fleet-street.*
Messieurs CHILDS and Co. *Temple-bar.*
Messieurs DRUMMONDS, *Charing-cross.*
Messieurs Sir JOS. HANKEY & Co. *Fenchurch-street*
Messieurs WELCH and ROGERS, *Cornhill.*
Messieurs FULLER and SON, *Lombard-street.*
Messieurs GINES, *Lombard-street.*
Mr SAMUEL SAVAGE, *Gun-street, Spitalfields.*
DENNIS DE BERDT, Esq; *Chiswell-street.*
Mr ROBERT KEEN in the *Minories.*

N.B. The Books at all the Bankers to be opened in the Name of JOHN THORNTON, Esq; Treasurer to the Trustees for Mr *Wheelock's* Indian Charity-Schools, to be by the said Trustees laid out in Stocks (as hath been done by the Monies already collected;) to be by them and the said Mr *Wheelock*, and their Successors, imployed for the Use of the said Charity, as they shall judge will best answer the great End proposed; and Mr *Wheelock* and his Successors to be accountable to the said Trustees for the Monies remitted.

F I N I S.







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